May 15
1924

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (JAMES 1 : 27).

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ADMONITION AND COUNSEL.*

IT certainly is a very inspiring sight to see this house full and people standing at this our first session of the conference. I rejoice in the growth of the Church of Jesus Christ of Latter-day Saints at home and abroad. I rejoice in feeling that we have every cause to be grateful to the Lord for the blessings that have come to us during the past year. I believe that I am within the bounds of truth when I say that the Church was never in a better condition than at the present time, that there was never greater unity existing among the general authorities of the Church, more anxiety and determination to serve the Lord, than there is to-day; that we never had more energetic and faithful men presiding over the stakes of Zion and in the wards and the missions of the Church; neither have we had more energetic, faithful men and women than have been presiding and are presiding at the present time, as the general and the stake and the ward officers in our various auxiliary organizations.

It fell to my lot yesterday afternoon for a few minutes to address the conference of the Relief Society. The Assembly Hall was filled to overflowing and many people were standing. I am convinced that such a gathering as that could not be had among any other people, no more numerous than are the Latter-day Saints, of active, wide-awake, energetic women-members of any such organization. Our Relief Societies are doing a very remarkable and wonderful work in looking after the sick and the afflicted. I remember one very good friend of mine, a non-member of the Church, who said to his wife, just before he passed away, so she told me, that no other people, in his estima-

*Address delivered in the Tabernacle, Salt Lake City, Utah, by President Heber J. Grant at the opening session of the Ninety-fourth Annual Conference, October 4, 1924.

tion—and he had travelled nearly all over the world—took as good care of their sick and looked after their poor as well as do the Latter-day Saints; that they are really one great family of brothers and sisters, united with a common bond of love and respect. Our young people and those who look after the children of the Primary association are also doing splendid work.

The reports from our missions from all over the world are very satisfactory; and the one call, claim or plea that is made is, "Send us more missionaries." There is only one real exception to this and that is in Japan. There is no exception in the call for more missionaries in that field, but after twenty odd years of labor in that country, we are convinced that not a dozen people have been thoroughly converted to the Gospel of the Lord Jesus Christ. We have seriously considered the question of closing that mission, but have not yet arrived at any conclusion.

I am requested to read this announcement:

"Mendelssohn's oratorio entitled, 'Elijah,' will be given this evening, Friday, in the Tabernacle, commencing at 8:15. In addition to the choir, ten talented soloists and an orchestra of forty men will take part. The choir and the musicians have been preparing this splendid oratorio for many months, and a musical treat is promised to all who attend. Will you kindly emphasize the above, and oblige,

Sincerely,

The Committee."

I have decided to emphasize it by devoting my talk, entirely, or practically so, to that subject.

On the 21st day of September, 1823, nearly seven years before the organization of the Church, Moroni, an angel, made the following statement to Joseph Smith, the Prophet:

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.

In the revelation known as the Preface to the Doctrine and Covenants, we are told:

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.

For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen.

In 1836, about thirteen years after the Angel Moroni declared that Elijah should restore again the Priesthood, Elijah appeared

to Oliver Cowdery and the Prophet Joseph Smith in the Kirtland temple. The record of this appearance is to be found in the Doctrine and Covenants, Section 110. Not only did Elijah appear upon that occasion in the Kirtland temple to the Prophet and to Oliver Cowdery, but the Savior and others appeared, and I will read not only regarding Elijah's appearance, but also that of the Savior. The Savior stated:

I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father.

I know of nothing for which we as Latter-day Saints should be more grateful than the absolute knowledge that every Latter-day Saint has that Jesus is the Christ, the Savior of the world, the Son of the living God. All over the world to-day, even among professed Christians, there is a lack of faith in the divinity of the Savior. Even some ministers of the Gospel go far enough to declare from their pulpits that they do not believe that Jesus is the Son of God. There is no doubt in the mind of any Latter-day Saint living regarding the fact that Jesus is the Son of God, because when the boy Joseph Smith, not yet fifteen years of age, went into the woods to pray in the Sacred Grove, he saw God, the Father, and God introduced to him His well-beloved Son, and told this boy to hear Him. We believe absolutely in the revelations contained in the Doctrine and Covenants, every Latter-day Saint so believes, that they are true; and in one of these revelations, we have this recorded by Sidney Rigdon and the Prophet:

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

We have an account of the actual appearance of the Savior in the first temple erected in this dispensation which was at Kirtland.

I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father.

Behold, your sins are forgiven you; you are clean before me; therefore, lift up your heads and rejoice.

Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name.

For behold, I have accepted this house, and my name shall be here; and I will manifest myself to my people in mercy in this house.

Then after the appearance of the Savior, we have the following:

After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.

One of the Articles of Faith of the Latter-day Saints is: "We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory."

After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed.

After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he (Elijah) should be sent, before the great and dreadful day of the Lord come—

To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.

This visitation of Elijah to the Kirtland temple was April 3rd, 1836, the anniversary being yesterday.

I rejoice in the fact that the Latter-day Saints believe absolutely, beyond the peradventure of a doubt, that Elijah did come, that he did commit the keys to Oliver Cowdery and to Joseph Smith, and the temple erected in Kirtland, the temple erected in Nauvoo, and the temples that have been erected in the State of Utah, and those in Hawaii and in Canada, and the one that is now being erected in Mesa City, Arizona, bear testimony to the extent of millions of dollars of money of the faith of the Latter-day Saints that the keys have been given, whereby we can, in the very deed, be saviors upon Mount Zion for those who have died without a knowledge of the Gospel. And simultaneously, almost, with the declaration, in 1823, by the Angel Moroni, that I have read to you, all over the world there came into the hearts of people, not of our faith, a desire to organize genealogical societies, to compile records of names by the thousands.

I have met in many lands and in many climes, men who have spent years and a large amount of treasure, spending almost their entire time in compiling records of their ancestors, and have asked them why they did it. They say they do not know; they were seized with a great desire to compile records of their ancestors; and as we know, these records are worth their weight in gold to the Latter-day Saints.

It fell to my lot last night to make a brief address to the representatives of the Genealogical Societies, and organizations of the Church. The auditorium there on the top floor of the Bishop's building was crowded to overflowing. We have had a great many gatherings there at one time and another, but I have never

attended a gathering in that building when the room was as well filled as it was last night. It was a meeting of enthusiastic laborers, whose works testify to the coming of Elijah, the turning of the hearts of the fathers to the children and of the children to the fathers. This work is being carried on, and as I have read to you in the statistics here this morning, over five hundred thousand more ordinances were performed in our temples this past year than were performed during a like period five years ago. I rejoice in the splendid work that is being accomplished, and in the wonderful loyalty of those who are working in the temples, and those who are gathering information for genealogical work of different kinds.

(TO BE CONTINUED).

NINETY-FOURTH ANNUAL GENERAL CONFERENCE.

(*Continued from page 294*).

THE second session of general conference convened at 2 p.m., April 4th, by the congregation's singing, "High on the Mountain Top." Invocation was offered by President John W. Hart of Rigby stake. The second song was, "Redeemer of Israel." The singing was conducted by Prof. B. Cecil Gates, with Organist Edward P. Kimball at the organ console.

President Rudger Clawson was the first speaker. He discussed principally the object of the Latter-day Saints and the difference between the "Mormon" faith and that of other denominations. The speaker, in commenting on the controversy between "modernists" and "fundamentalists" read passages of Scripture, saying that nothing could be plainer than that Jesus Christ was born of the Virgin Mary, that He was in truth resurrected from the dead.

President Clawson said he refers with pride, but not in a boastful spirit, to the Church of Jesus Christ of Latter-day Saints. This Church, he said, after one hundred years, practically, of existence, is not only larger and stronger, but is more united on points of doctrine. There is no doubt in the minds of Latter-day Saints that Jesus is the Christ; they have the saving faith in God and in His Son Jesus Christ. After thirty-six years in the ministry, said President Clawson, his testimony is even stronger that Joseph Smith was a prophet of God.

Elder George F. Richards, the second speaker, called attention to statistics of the Church which indicate, he said, conditions that are in need of improvement. He referred to the principle of marriage. There are in the Church more than 27,000 young people over 21 years of age, who are not married, he declared. Add to this some thousands of young girls under twenty-one, but of marriageable age, he said, and the total is almost astounding.

He said he is informed that certain religionists hold to the tenet that marriage should be postponed, and some even hold to

the principle of celibacy. This, said Elder Richards, is the teaching of the devil. He read the word of the Lord to show that false doctrine in the last days will include "forbidding to marry."

The speaker referred to a passage which says in effect that whoso forbiddeth to marry is not of God. He read from Genesis: "Male and female, created he them," and commented on the passage that man is not complete, neither woman, one without the other. He said he desires to admonish the Latter-day Saints that they give no heed to the false doctrine that marriage should be postponed or forbidden.

There are two kinds of marriage, said Elder Richards, one for time and all eternity, and one for this life only, "until death do you part." He deprecated the practice among young Latter-day Saints to contract the marriage ceremony by civil law only and then, if at all, later entering the temple to be married for time and eternity. He cited statistics showing that the rate of divorce among civil marriages is much greater than among temple marriages.

He urged that both young men and young women marry within the Church and in the temple; and then when they do marry, he said, they should fulfill the first great law: "Multiply and replenish the earth." Those who do not, Elder Richards said, will surely be under condemnation in the sight of God.

Elder Orson F. Whitney, the third speaker, said he rejoiced in the opportunity at being again at general conference, after an absence of more than three years. He reviewed the intervening time—his mission to Europe to preside over that mission, his ill health and the subsequent time of convalescence.

Going back over his experiences he told of being called to succeed Elder George Albert Smith, as President of the European mission. He related experiences and incidents of a tour of the continent during his missionary service. Everywhere, he said, he was treated with the greatest courtesy and consideration—quite a contrast to former years, when the missionaries were driven and persecuted. He recalled visits to war scenes, the famous Hindenburg line, Liege, etc. He told of speaking for a few moments in the pulpit in the church in Holland where the pilgrims worshipped before going to the shores of the new world. He related passport experiences, meetings, conferences, etc., saying he found the missionary work progressing favorably.

Elder Whitney referred to the crusade that was inaugurated in England against the "Mormons," the charge being made that the missionaries are proselyting for the purpose of securing young girls to send to Utah. Elder Whitney said it seems the only basis of the argument of the persecutors is a misconstruction of the Article of Faith: "If there is anything virtuous, lovely, . . . we seek after these things."

Elder Whitney told of his strenuous work and of his break in

health, of an operation he was convinced should have been performed before he left home. He said when he was called, President Grant had given him the privilege of remaining at home until after the operation, but that he himself chose to go. He told of his being compelled to return home and of his slow recovery since, until he is now almost normal. He expressed gratitude for his recovery, and for the blessings of his Heavenly Father.

It would be superfluous, Elder Whitney said, to testify that the Gospel is true; it would be like saying, "The truth is true," or "white is white." Of course it is true, he said, and his testimony is that the thing called "Mormonism" is the Gospel of Jesus Christ, and it will go forth until it fills the whole earth.

Elder Joseph Fielding Smith was the concluding speaker. He said he considers the present day a perilous time, when men are preaching false doctrine and have drawn away from God. He read a passage from the Book of Mormon, an utterance of Nephi, to the effect that when men are learned they think they are wise; that it is well to be learned, but not to build up in pride; and that predicting a time when men shall say there is no God.

Elder Smith said the doctrines of the so-called "modernists" are finding a place in the hearts of men, and the truths of the Gospel are being rejected. But Christianity, pure and undefiled, is not dying out; it is becoming more firmly rooted and will fill the world, he said. But true Christianity in the modern world is very young—less than a hundred years old. It was inaugurated with the rise of the Church in 1830, and it has grown and will continue to grow until God's work is consummated.

Elder Smith cited doctrine that all men are redeemed from the effect of death, from the fall of Adam. Man did not bring death into the world, and is therefore not responsible. He is redeemed by the sacrifice of the Savior of the world. But as to individual sins, man is redeemed from them only on condition of obedience to the Gospel plan. There is no mistake about it, said Elder Smith, and it is the mission of the Church in the world to preach the Gospel of repentance.

He spoke of the resurrection and its literalness, reading Scripture to prove that Christ was the first fruit of the resurrection, and that all men shall be resurrected. In addition to the Scriptures, Elder Smith said, Latter-day Saints have the testimony of persons in this dispensation who have seen resurrected beings. Those who reject the testimony, he said, do so at their peril.

During the session Miss Arline Ridges sang a solo, "My Redeemer." President Grant said she is the granddaughter of the man who built the tabernacle organ.

The session closed by the congregation's singing, "The Time Is Far Spent." The benediction was pronounced by President Joseph B. White of Hyrum stake.

(TO BE CONTINUED).

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, MAY 15, 1924.

EDITORIAL:

WELL-DIRECTED CHARITY.

ON April 2nd, a huge motor truck, provided by the Canadian Pacific Railway Company, arrived at the headquarters of the European mission of the Church of Jesus Christ of Latter-day Saints, heavily loaded with twenty-seven bales of used clothing. This load represents but one of three similar shipments that were received at that time. The clothing is now being distributed to the various conference presidents throughout the British mission.

Connected with those goods is a story, which illustrates one of the eleemosynary phases of the Church of Christ.

During last October, word was sent from the President of the Swiss and German mission to the authorities of the Church in Salt Lake City, Utah, that there was a dire need of assistance among the poor Saints in Germany. President Grant immediately appealed to the members of the Church in Zion, and particularly to the Relief Societies to lend aid to their stricken brethren and sisters in foreign lands. The daily papers in Utah co-operated in printing the appeal; in the various Church meetings, the people were urged to give what they could in the way of used clothing, boots and shoes.

Inasmuch as merely old wearing apparel was asked for, one might suppose that the response would bring nothing but an assortment of ragged, useless articles. But examination of the goods received shows quite the contrary to be the case. We find that the clothing is, in the main, in a good, serviceable condition. As for the boots and the shoes, each pair has been thoroughly repaired and fitted for several months of wear. Many pairs have been half-soled and heeled.

It has truly taken many hours of ardent labor and toil to gather that large amount of goods together and prepare them for shipment across a vast continent and a boundless ocean. But for just such a work, the Church of Christ is eminently fitted. Organization is required for such a prodigious undertaking, and organization—fashioned by a Master Hand—is what exists in the Church.

To the Relief Society—that association of women, banded together for the purpose of alleviating human distress—is the credit due for the glorious work accomplished. In the assembling of the donations, each local ward Relief Society acted as a collect-

ing agency and receiving office for the contributions from its particular locality. Here, goods were sorted and bundled for forwarding; if repairs were needed, they were attended to before shipment was made to the central receiving station in Salt Lake City. In some communities, the stake officers acted as an intermediary receiving and sorting committee.

At general headquarters, the final labors of sorting and preparing for shipment were consummated. The clothing had to be adequately baled and the boots securely boxed, preparatory to the six thousand miles' journey to Europe. Each carton was numbered and an accurate record of its contents made that the mission presidents and the conference presidents might be saved the unnecessary trouble of opening each bale to ascertain its contents.

The response to President Grant's appeal was so generous that there was not only enough clothing to take care of the needs of the Swiss and German mission, but also an additional three carloads of over ten tons each. These cars were consigned, one each to the Netherlands, the British and the Armenian mission. Besides the clothing and the boots, a sum of approximately £6,000 was donated.

In the United States, the Union Pacific Railroad, the Chicago and Northwestern Railway and the Baltimore and Ohio Railroad, recognizing the true service which the Church was rendering to the poor in Europe, kindly co-operated by carrying the goods, without charge, from Salt Lake City, Utah, to Baltimore, Maryland—a distance of about two thousand five hundred miles. The White Star Line generously proffered free ocean carriage from New York to Liverpool on the British mission consignment, and from New York to Antwerp on the Swiss and German and the Netherlands mission shipment. In Germany, the state-owned railroads carried the articles free from Basel, Switzerland, to the various conference headquarters throughout Germany. The Canadian Pacific Railway Company donated the use of a motor truck for conveying the British mission articles from the docks in Liverpool to the mission headquarters.

All these great transportation companies are to be commended upon their kind assistance in rendering aid to those in unfortunate circumstances. It is indeed gratifying to note that the appellation, "soul-less corporation," is not of general application, that some companies are willing to donate carrying space in ocean vessels or in railway cars that the work of relieving human suffering may be carried on.

Thanks is due the Saints in Zion who have given so unstintingly of their goods. We know they did not think of receiving thanks when they made their contributions, but that makes their action all the more praiseworthy. We but bespeak the gratitude of the Saints throughout the European mission when we say: God bless

those noble givers! God attend and sanctify the worthy efforts of the Relief Society sisters who have labored so diligently in the preparation and shipment of these evidences of true charity!

G. MARTIN HOPFENBECK.

FRANTIC SEARCH FOR TOBACCO SLOGAN.

WILL H. BROWN.

THE tobacco leaders are still searching for a slogan. In the contest announced by the Tobacco Merchants Association, offering $500 (£100) in prizes, in hope of finding a slogan that would do for the tobacco business what "Say It With Flowers" is doing for the flower business, not one of the six hundred ninety-five slogans suggested was deemed acceptable for such use. The committee appointed to act as judges issued a statement, expressing keen disappointment at the outcome.

But it is no surprise to those who are far enough removed from the personal interests of the business to see it in its true light. A slogan calculated to boost a habit that practically every one recognizes as undesirable and that tens of thousands believe is positively detrimental, will probably continue to defy the slogan hunters. It would be like trying to say something landatory about a fellow whom the whole community recognizes as an "undesirable citizen."

A tobacco slogan that would include every one wouldn't do, for the tobacco men themselves seem to have awakened to the fact that they have been hurting their business by catering to boys and girls, and that such a course is already acting as a boomerang in arousing public sentiment against them. The same thing is proving true in the propaganda to popularize smoking among women. Even many men smokers will not stand for this.

And so, in order to find a slogan that will stimulate men to smoke and smoke more, without at the same time causing women and children to think it is all right for them to smoke, is like hunting for the pot of gold at the end of the rainbow—it isn't there.—*Liahona.*

MINUTES OF THE HULL CONFERENCE.

THE Hull annual conference convened in Grimsby, Sunday, April 27th. There were in attendance, President David O. McKay, Sister Emma Ray McKay, President David D. Lamph of the Leeds conference and President K. Marsel Widtsoe and all the traveling Elders of the Hull conference. President McKay presided over and President Widtsoe conducted all the meetings.

The Sunday-school session commenced at 10: 30 a.m., by the congregation's singing, "The Day Dawn Is Breaking." Invocation was offered by President Lamph. "Though Deepening Trials" was sung as the sacramental hymn. Sister Mabel Nurse conducted the sacrament gem. The sacrament was administered by Brothers Thomas Wharram and Robert H. Summers, assisted by Brothers Christopher Gannt, Ernest Clark, Edward Field and Leslie Standley. During the passing of the sacrament, a quartet composed of Elders Kenneth A. Brady and Edward B. Smith and Sisters Beatrice Nurse and Dolly Nurse, sang "Peace, Troubled Soul." The concert recitation was repeated under the direction of Sister Mabel Nurse.

A pleasing and well-rendered program was presented, the theme being, "It is God's work and glory to bring to pass the immortality and eternal life of man." "Welcome Song" was sung by members of the Primary class of the Grimsby Sunday-school. President K. Marsel Widtsoe made a few opening remarks. Members of the Primary class of the Hull Sunday-school recited "Elijah's message." A short talk on "Salvation Universal," showing what the Latter-day Saints are doing for the salvation and exaltation of mankind now living upon the earth was given by Elder J. Leland Behunin. The Hull choir sang, "Salvation Full and Free." Elder Kenneth A. Brady spoke on "Salvation for the Dead," pointing out what the Latter-day Saints are doing for the redemption of those who have passed from this life without hearing the Gospel message. The Hull Primary class sang, "The Army of the Living God." Elder John C. Hooper spoke on "Genealogy and its relation to temple work." The speaker stated that the glorious work of redemption for the dead depends upon correct and adequate genealogies. He pointed out the first steps to be taken in the recording of family histories, and admonished all to go forward in this great work. An appropriate sketch entitled, "Hearts of the children to their fathers," was presented by Sister Beatrice M. Nurse, her two daughters, Jessie and Mabel, and Christopher Gannt. The program concluded by the Grimsby choir's singing, "Temple Song."

President McKay then addressed the congregation. He directed his remarks, particularly to the children. The speaker related the parable of the prodigal son, and explained that earthly parents are grieved when their children stray into by and forbidden paths. By a true story, President McKay showed how much parents desire their children to heed counsel. So it is with our heavenly Father, said President McKay. He desires all His children to follow the teachings of His Son, Jesus Christ, and thus enjoy the blessings to which they are rightful heirs.

The session was brought to a close by the congregation's singing, "Oh, What Songs of the Heart." The benediction was pronounced by Elder Edward B. Smith.

The second session commenced at 2 p.m., by the congregation's singing, "Come, Oh Thou King of Kings." President Thomas Wharram of the Hull branch offered the opening prayer. The meeting continued by the congregation's singing, "Come Follow Me."

The general, the mission and the conference authorities were presented and unanimously sustained.

Elder Horace Y. Whittle, the first speaker, remarked concerning the second coming of our Lord and Savior. He advised all to be prepared at all times to meet Him. We are our brothers' keeper, inasmuch as it is our duty to prepare our fellowmen for the great and dreadful day of the Lord, he said.

Elder Ellis A. Hipwell showed that one of the best ways to serve God is to love our fellowmen. He stated that by humility of spirit, it will be easier for us to keep this great and important commandment.

Sister Kate Wharram rendered a sacred solo entitled, "Dream of Paradise."

Elder Edward B. Smith said that it is necessary to follow the Redeemer of the world in order to enter into the kingdom of God. Who tries to enter in, other than by way of the gate, the same is a thief and a robber, he said.

Elder LeRoy D. Tingey briefly explained the responsibilities resting upon those who have accepted and profess to follow the Gospel of Jesus Christ.

The Grimsby choir sang, "Great God, Attend While Zion Sings."

President Lamph, by appropriate examples and admonition, urged the Saints to show by their works that they have the Gospel at heart. The responsibility for the carrying on of Church affairs, he said, should not devolve upon a few; every member should take an active part in the advancing of this great latter-day work.

President Thomas Wharram of the Hull branch bore testimony of the truth of the Gospel. He explained that every individual may obtain such a testimony by obedience to the Gospel requirements.

Sister McKay, the concluding speaker, splendidly pointed out by interesting examples, that the Latter-day Saints who are true and faithful are unselfish. She urged everyone to develop within his character the qualities of unselfishness, patience, mercy and forgiveness.

Sister Clara Harrison of the Leeds conference sang, "How Lovely Are Thy Dwellings."

The session closed by the congregation's singing, "Let Us All Press On." Benediction was pronounced by Brother Harold P. Jones.

The final session commenced at 6:30 p.m., by the congregation's

singing, "High On The Mountain Top." Brother Robert H. Summers offered the opening prayer. The congregation joined in singing, "Lo, The Gentile Chain is Broken."

Elder William G. Jackson, the first speaker, stated that only by relying upon the revealed word of God and by keeping to the straight and narrow path can we obtain a belief in God that can not be shaken.

Elder Samuel P. Martin, the next speaker, exhorted his hearers to gain a testimony of the Gospel. He explained that such a testimony may be obtained by persistent faith and by study of the Gospel principles.

President Widtsoe outlined God's plan for the salvation of all mankind. He showed what the Latter-day Saints are doing to bring to pass the immortality and eternal life of God's children, both living and dead. The speaker urged the Saints to obtain the genealogies of their forefathers. That is the first step, he said, in performing the great vicarious services for those who have passed beyond.

Miss Ida Poole sang a sacred solo, "To Him Who Rules on High."

By example, President Lamph showed that "greater love hath no man than this, that a man lay down his life for his friends." He said that we are always mindful of the physical well-being of our neighbor, but neglect his spiritual well-being. President Lamph urged his listeners, under any cost, to work for the spiritual safety of mankind.

President McKay, the concluding speaker, took as his text, Luke 5 : 5, "And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing : nevertheless at thy word I will let down the net." Peter's experience and judgment, the speaker said, told him that it was useless to let down the nets, but he had sufficient faith in Christ, that at His bidding he did as Christ commanded, and great was Peter's reward for such obedience. President McKay said men of to-day should have the faith of Peter in the divine principles that Christ taught, even though worldly knowledge suggests that such principles are impracticable. One of the greatest principles that is broken in the world to-day, said the speaker, is "Judge not that ye be not judged." The failure of men to live this principle is the cause of most of the trouble in the world to-day, he declared. By appropriate examples, President McKay showed the joy that is derived from whole-hearted forgiveness. He said that we should go all the way to beg the pardon of those with whom we may have differences. One of the sweetest principles of the Gospel of Jesus Christ is kindness, he continued. He related instances showing the cruelty that is exhibited toward animals in unchristian countries. He also pointed out the cruel treatment accorded the Latter-day Saints.

Sister Clara Harrison sang the sacred solo, "Babylon."

The conference adjourned by the congregation's singing, "We Thank Thee, O God, For A Prophet." Brother Robert Rose pronounced the benediction.

SAMUEL P. MARTIN, Conference Clerk.

FROM THE MISSION FIELD.

Release and Departure.—The following missionary, honorably released from his labors in the British mission sailed for his home Friday, the 9th inst., per s.s. *Montclare*:

John B. Fowers, the Newcastle and the Leeds conference.

Branch Reorganizations.—The Derby branch (Nottingham conference) was reorganized the 20th ult. Elder Ianthus L. Richards was sustained as branch president to succeed Elder Harold B. Crompton, who has been honorably released to return home.

Sunday, the 4th inst., the Burnley branch (Liverpool conference) was reorganized. Elder John C. Rowell was sustained as president with Brother Arthur Birch as counselor.

Socials.—The Leeds branch held an evening's entertainment, the 12th ult., to replenish the funds of the Mutual Improvement treasury. A program was rendered, consisting of a sketch, character singing and instrumental selections.

The 19th ult., the Pudsey branch (Leeds conference) held a social to obtain funds for the tracting society. A good entertainment was provided. Refreshments were served.

Monday, the 21st ult., the choirs of the Bradford and the Halifax branch excursioned to the city of York. The antiques of that ancient city were examined with interest by that crowd of fifty modernists.

An Easter social was held the 21st ult., by the Belfast branch (Ulster conference). Refreshments were served. Songs, recitations and anecdotes featured the evening's entertainment. An enjoyable time was had by all in attendance.

The members of the Bristol branch enjoyed a holiday outing at Frenchay Park, the 21st ult. President John E. Wahlquist and Elder Albert J. Stanger were in attendance. Refreshments were served soon after the arrival at the park. The afternoon was spent in playing games.

The Strond branch (Bristol conference) held a social the 21st ult. Members from the Cheltenham branch were also in attendance. A ramble over the common was had in the afternoon; in the evening a program was presented in the branch meeting place. Humorous readings and recitations and songs were rendered. Refreshments were served by the sisters of the Relief Society.

A successful social was held by the South London branch the 24th ult., in honor of Sister Elsie Spring, prior to her emigrating to Canada. Sister Spring was presented with a case of cutlery by the members of the branch. A pleasing program was rendered. Elders William M. Oswald, Ernest H. Capel, Edward L. Burton, Frederick B. Alleman and A. Lewis Elggren were present.

A delightful social was held at Grimsby (Hull conference) the 28th ult. A program was rendered, after which games were played. During the evening, refreshments were served by the Relief Society sisters. There were one hundred thirty-five Saints and investigators in attendance.

Branch Conferences—The annual conference of the Bradford branch (Leeds conference) was held the 20th ult. There were in attendance, President David D. Lamph, President Fielding K. Smith of the Sheffield conference and Elders J. Norman Dotson and George A. Baker. A well-rendered program characterized the morning session. President Smith spoke. In the afternoon session, the speakers were Brother Arthur E. Banham and Elders Baker and Dotson. The speakers in the evening were President Smith and President Lamph. One hundred thirteen Saints and investigators were present.

A successful conference was held at Middlesborough (Newcastle conference) the 27th ult., with President William M. Harris presiding. President Harris met with the Priesthood in the opening session. Branch activities were discussed. In the Sunday-school session, a pleasing program was presented by the children. The speakers in the evening session were Elders Claude D. Wheeler and Don Clyde and President Harris.

The annual conference of the Glasgow branch (Scottish conference) was held the 19th ult. In the morning session, the children of the Sunday-school gave a well-prepared program. The speakers in the evening session were President R. Lee Kenner and Elders John C. Bell, Wallace R. Budge and George S. Taylor. One hundred forty Saints and friends attended the sessions.

A district conference of the the Cheltenham, the Stroud and the Nailsworth branch (Bristol conference) was held at Stroud the 27th ult. Those taking part on the program rendered in the Sunday-school session were Dorothy Creed and Ivy Fletcher. The speakers were Brother Henry Neal of the Bristol branch, Brother Arthur Fletcher of the Stroud branch and Elder Reed M. Ogden. An instructive officers and teachers meeting convened in the afternoon. The speakers in the evening session were Brother Fred Coombs of the Swindon branch, Elder Albert J. Stanger and President John E. Wahlquist. Sisters Zina Cook and Martha Cook rendered a duet.

A successful conference of the Edinburgh branch (Scottish con-

ference) was held the 27th ult., with President Robert L. Kenner presiding. Superintendent Ellen Smith conducted the Sunday-school session. A pleasing program was rendered by the children. The speakers in the evening session were President Kenner and Elders Clyde R. Service and Gordon Weggeland. A sacred duet was rendered by Elder Clyde Service and Sister Dolly Houston.

WHAT OF TO-DAY?

We shall do so much in the years to come,
But what have we done to-day?
We shall give our gold in princely sum,
But what did we give to-day?
We shall lift the heart and dry the tear,
We shall speak the words of love and cheer,
We shall plant a hope in the place of fear,
But did we speak to-day?

We shall be so kind in the after-a-while,
But what have we been to-day?
We shall bring to each lonely life a smile,
But what have we brought to-day?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth,
But whom have we fed to-day?

We shall reap such joys in the by and by,
But what have we sown to-day?
We shall build our mansions in the sky,
But what have we built to-day?
'Tis sweet in idle dreams to bask.
But here and now do we our task?
Yes, this is the thing our souls must ask:
"What have we done to-day?"

—Nixon Waterman.

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